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Democracy and Race Friction by John Moffatt Mecklin

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in drawing an interesting series of sketches of that most fascinating land and its enigmatical people. The most interesting chapter in view of present developments is the one devoted to Muley Abd Allah, the Shareef of Makaïnfain, with his discussion of political conditions in Morocco and the prospect of a Jihad, "the one question which dominates all others in Morocco." His expectation that "ninety-nine per cent of the Moors, the blind and the lame, women and children, would enlist, give all their worldly goods, for the holy Jihad" seems doomed to disappointment.

*The Negro Races, a Sociological Study.* Volume II. By JEROME DOWD. New York: The Neale Publishing Co. 1914. Pp. 310.

This, the second volume in a series of three written by Professor Dowd dealing with the negro races of the world, does for the Gallas of East Africa and the Bantus of South Africa, what the first volume, published in 1907, did for the Negritos, the Negritians, and the Fellatahs. The third volume, in preparation, is to deal with the negroes of America.

As in the first volume, the author starts with the thesis that the environment has a strong influence upon the culture especially of primitive peoples. Dividing the Gallas and Bantus into zones according to the character of the country they inhabit and their principal means of subsistence, he describes first the geographic and economic conditions of each division and then proceeds to trace the effects of these conditions upon the family, political, religious, ceremonial, aesthetic, and particularly the psychological life of each group. The importance of geographic and economic conditions as affecting the mental make-up of a people has perhaps been overemphasized, as is natural with a man who looks at a subject from one point of view, but Professor Dowd has given us a very interesting comparative study in usable form of the variations in custom among closely-allied racial groups in which environment undoubtedly plays a very important part and one which is apt to be underestimated rather than overestimated.

*Democracy and Race Friction.* By JOHN MOFFATT MECKLIN, PH.D. Macmillan. 1914. 1 vol. Pp. xv, 273.

This book, dealing with the race-problem of the South, makes no claim to solve the problem, but simply to re-state it, bringing

to bear upon its interpretation the results of the recent study of social psychology. Professor Mecklin finds in the negro certain traits which differentiate him psychologically from the white man, such as a uniformity and monotony of mental characteristics, a suggestibility which manifests itself particularly in his religion, a tendency to think in images, etc. It is these differences which make it so difficult for him to assimilate a complex civilization molded by the experiences of generations of men whose race-history is so entirely different from his own. This assimilation, difficult at best, is retarded by the increasing vigor with which the color line is being drawn, and by the race-prejudice, which the author, Professor Royce to the contrary, contends does exist and defines as an "instinctive antipathy due to physical differences and the more serious friction arising from divergent group traits—often accentuated by economic competition." The needs of the negro are found to be "education and industrial efficiency" upon which to base the "creation of serious group ideals." After a consideration of the legal status of the negro as defined by the Supreme Court, the author reaches the rather unsatisfactory conclusion that the only way to deal with the negro problem is "to accept the situation as it is, with all the complications arising from segregation and race antipathy and to insist upon a stern, even-handed justice based upon equality of consideration."

*The Free Negro in Virginia. 1619 to 1865.* By JOHN H. RUSSELL.  
Johns Hopkins University Studies in Historical and Political  
Science. 1913. Vol. 31. No. 3. Pp. 194.

This monograph dealing with the free negro in Virginia takes up a phase of the study of the negro which is apt to be overlooked. Its importance may be illustrated by the statement that "at the beginning of the Civil War there were in Virginia nearly sixty thousand free negroes." The origin of this class of negroes is popularly but erroneously conceived to be wholly by emancipation from slavery. Of course manumission furnished the largest part of the free colored population but it is interesting to note that the negroes who were first brought into Virginia were not slaves in the sense of being bound for life, but rather indentured servants who might fulfill their contracted term of service and become free as white indentured servants did. Slavery, not being an institution brought over from England, developed gradually from servitude. A discussion of the legal status of the